

CHAMBERS'S EDINBURGH JOURNAL

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THE EDITOR'S ADDRESS TO HIS READERS.

It is a custom so ancient, that I do not know when it had a beginning, for editors of newspapers, magazines, and other periodicals, large and small, to commence their labours with an apology for their intrusion, and an expression of sorrow for their deficiencies. With regard to such a venerable usage, I beg entirely to depart from it. I make no apology, and seek no undue favour. The grand leading principle by which I have been actuated, is to take advantage of the universal appetite for instruction which at present exists; to supply to that appetite food of the best kind, and in such form, and at such a price, as must suit the convenience of every man in the British dominions. Every Saturday, when the poorest labourer in the country draws his humble earnings, he shall have it in his power to purchase, with an insignificant portion of even that humble sum, a meal of healthful, useful, and agreeable mental instruction: nay, every school-boy shall be able to purchase with his pocket-money, something permanently useful—something calculated to influence his fate through life—instead of the trash upon which the grown children of the present day were wont to expend it. Entertaining such a design as this—one calculated to be of such extensive service to mankind at large—those apologies, which Johnson has already condemned as being

"With merit needless, and without it vain"—

would be unutterably ridiculous. Whether I succeed in my wishes, a very brief space of time will satisfactorily determine. I throw myself on the good sense of my countrymen for support; all I seek is a fair field wherein to exercise my industry in their service; and should Heaven, in its mercy, grant me that share of health, which, by its inscrutable Providence, is now denied to so many around me, I do not despair of shewing such a specimen of the powers of the printing press as has hitherto been unexampled in the history of Literature. It may, perhaps, be considered an invidious remark, when I state as my honest conviction, that the people of Great Britain and Ireland have never yet been properly cared for, in the way of presenting knowledge, under its most cheering and captivating aspect, to their immediate observation. The scheme of diffusing knowledge has certainly more than once been attempted on respectable principles, by associations established under all the advantages of an enormous capital, as well as the influence of baronial title, and the endeavour has generally been attended with beneficial results. Yet the great end has not been gained. The dearth of the publications, the harshness of official authority, and, above all, the folly of attaching the interests of political or ecclesiastical corporations to the course of instruction or reading, have, separately or conjunctly, circumscribed the limits of their operation; so that the world, on the whole, is but little the wiser with all the attempts which have in this manner been made. The strong-

holds of ignorance, though not unassailed, remain still to be carried. Carefully eschewing the errors into which these highly praiseworthy associations have unfortunately fallen, I take a course altogether novel. Whatever may be my political principles—and I would not be in the least degree ashamed to own and defend them—neither these principles, nor any other, which would assuredly be destructive to my present views, shall ever mingle in my observations on the conventional arrangements of civil society. Nothing could afford me more unmitigated pleasure than to learn that CHAMBERS'S EDINBURGH JOURNAL yielded equal edification and delight to the highest conservative party in the state, and to the boldest advocate of an universal democracy; or was read with as much avidity at the cheerless fire-sides of the Irish Roman Catholic peasantry, as at those of the more highly cultivated Presbyterian cottars of my native land. I have voluntarily, and unprompted, taken in my hands an engine endowed with the most tremendous possibilities of mischief. I may have it now in my power to instil the most pernicious opinions on almost any subject, into the minds of three millions of human beings. But I see the straight path of moral responsibility before me, and shall, by the blessing of God, adhere to the line of rectitude and duty.

On account of certain existing laws affecting unstamped periodical publications coming out at briefer intervals than twenty-seven days, this Journal, as a matter of course, will not be expected to contain any news of general events, or any political or parliamentary intelligence. All information of that character, when wanted, must be sought for in the ordinary sevenpenny stamped newspapers. The matter which I am allowed by law to introduce into my paper is, however, such as will, I trust, be of value to readers in all grades of society. As I happen to be able to spare room, I shall present—but not too hurriedly one upon another—original and select papers on Literary and Scientific subjects, including articles on the Formation and Arrangements of Society; short Essays on Trade and Commerce; observations on Education in its different branches, with investigations into the properties of our Scholastic and Academic Institutions; sketches in Topography and Statistics, relative to Agriculture, Gardening, Planting, Sheep-farming, the making of Roads, Bridges, and Canals; the establishment of Ferries, the best means of Conveyance by Land and Water; Increase of Population; the Uses of Machinery to simplify Human Labour, Manufactures, &c., all indicative of the vast improvements effected in the United Kingdom and America by the skill and perseverance of their inhabitants, and of what still remains to be accomplished.—For the express use of the *poor man*, I shall open a continued flow of valuable and correct information for his guidance, should he be disposed or necessitated to emigrate—neither, on the one hand, buoying him up with false hopes, nor, on the other, discouraging him

by gloomy anticipation.—For the benefit of poor old men and women who live in cottages among the hills, and who cannot sometimes come to church, because the roads are miry, or because the snow lies deep on the ground, I shall give excellent pithy passages from the works of the great British moralists, the names of which they hardly ever heard of.—For the recreation of those men who reflect deeply on the constitution of man, I shall from time to time present passages from the works of Newton and Bacon, the learned Encyclopædists, and other English luminaries of the present and preceding ages; so that their dignified knowledge may not remain any longer locked up in leather bindings, in presses, but be brought under the view of my readers, as they lie on their sofas in warm and comfortable rooms.—To Artizans I shall present instructive little paragraphs from the best writers on the various branches of their industry, and notices of new inventions in mechanics.—To the Naturalist I shall, in a similar manner, offer agreeable sketches illustrative of his interesting pursuits.—My short extracts, relative to Domestic and Cottage Economy, will, I doubt not, be received with approbation, from their general utility.—I shall give short analytical notices of and extracts from Books, pointing out which ought preferably to be bought. In this department I shall be altogether beyond the reach of being purchased by publishers, and shall only consult the benefit of the reader. I anxiously desire to remain on the most amicable terms with all my editorial friends; but I promise them they shall find me a very *DAVOUST* in literary warfare. Like that eminent general of division—who thought nothing of marching a body of thirty thousand men a dozen leagues before breakfast, and capturing his enemy before the men had time to powder their hair, or put the necessary daily whitening on the belts of their cartridge-boxes—I shall have a dozen fresh publications despatched and gutted before they have time to draw on their red morocco slippers.—To the ladies and gentlemen of the "old school" I shall relate innumerable amusing traditionary anecdotes, not one of which probably they ever heard before; and I shall tell them many curious particulars of old castles, and abbeys, and monks, and abbots, which, I dare say, will entertain them very agreeably in their easy chairs by their fire-sides. With the ladies of the "new school," and all my fair young countrywomen in their teens, I hope to be on agreeable terms; and I have no doubt but that in the end I shall turn out a great favourite. I will now tell them what I intend to do for them: I shall make a point of giving them every week, if I can find room, a nice amusing tale, either original, or selected from the best modern authors—no ordinary trash about Italian castles, and daggers, and ghosts in the blue chamber, and similar nonsense, but something really good. I will also inform them of a thousand useful little receipts and modes of housewifery, calculated to make them capital wives; and, perhaps, I may give them some new

insight into the mysteries of sewing maps and foot-stools, and painting in water colours, and drawing with pencils or chalk, and of singing, and improving their taste in music.

I intend to do a great deal for boys. I have long been of opinion that these "harmless little men" are an exceedingly ill-used people. I was once a boy myself, and I remember how thankful I was when any body explained things to me. I was many years the worst scholar in the whole school. I never learned any thing, because no one would give me a reason for there being certain peculiarities in the construction of Latin words. It was ten years after I left school before I saw through the trick of learning this intricate tongue, which I found altogether consisted of paying the most minute attention to the two last letters in the words; often did I think that mankind had entered into a conspiracy to torment boys with Latin. My distaste of this language drove me from the perusal of every kind of books, and I was near turning out an ignorant blockhead. My father, who was an exceedingly intelligent man, at length saw what I wanted: it was instruction under an alluring, comprehensible form. He tried me first with Gulliver—not a trifling sixpenny Gulliver, which tells only about the little men the size of your finger, but one which tells also of the great tall men the height of a church steeple; and the men who were always apt to fall asleep, and had to be kept awake by flappers; and the men who always began to build their houses from the roof downwards; and of the horses who could speak and drink tea with each other, at one another's houses, and who had a sort of human beings to act as their servants. A relation of these wonderfully curious things opened up a new world to my awakened senses. Robinson Crusoe and the Pilgrim's Progress were soon similarly devoured, and I became a confirmed reader for ever after.

This is what I intend to do for boys: I know the kind of things they would like to read about, and a perusal of which would lead them to more abstruse and valuable studies. I shall give them lots of nice little stories, every one of which will be true, about travellers who went upon long and painful journeys in Asia and Africa, seeking for knowledge regarding the produce and peculiarities of unknown countries; and how they travelled among the most sublime ruins of empires, of which history scarcely retains a recollection; or across spacious burning deserts and wildernesses, tenanted only by naked savage men, wild beasts of a ferocious character, and snakes of a most frightful size. Or I will describe to them the region in its present degraded condition, in which those miraculous events took place which are recorded in the books of the Old and New Testament; and of who were instrumental in writing these exceedingly ancient productions; and how long they remained unknown to mankind in their present shape; and of how that unfortunate country is now inhabited by an indolent race of men, who wear cambric napkins on their heads instead of hats, and shawls like women; and how they have no chairs in their houses, but sit cross-legged on the floor like tailors, sipping coffee out of cups not much larger than a thimble, and smoking long pipes made out of the branches of cherry-trees. I have yet a great deal more things in store for boys. If they behave themselves, and learn their lessons at school, I shall tell them all about building rabbit-houses on scientific principles; and, perhaps (but their mothers and fathers are to hear nothing of it), I shall give them an insight into the art of legerdemain. I have yet many nice things in my mind which I am going to tell boys. I shall inform them about matters which their papa does not think of speaking to them about, because he is so busy; such as the meaning and uses of many institutions they will have to be members of when they become big; and, among other things, of how the people of this country, by their

good sense and steadiness, have made little paper pictures pass for money in shops, and which are worth twenty round silver shillings with the king's head on them, or a whole capful of penny pieces. Or, as I know that boys are fond of voyages at sea, and like to hear about sailors who were wrecked by storms on desert islands, I will give them a number of stories of that description, of which they have at present no idea. I will also tell them of still more terrific adventures of seamen who have tried to sail their ships round the northern extremity of America, whose vessels were frozen in among large floating islands of ice, and who had a great difficulty in keeping themselves warm, as well as sustaining life, by eating seaweed, till the ices thawed, and their ships were permitted to return home. Finally, I shall give them accounts of men who were at one time poor little boys like themselves, but who, on paying a daily attention to their studies, and being always honest, and having a great desire to become eminent, and not be mere drudges all their days, gradually rose to be great statesmen, and generals, and members of learned professions, and distinguished authors, and to have fine houses and parks; and that at last they even came to be made kings or presidents of powerful nations.

WILLIAM CHAMBERS.

EDINBURGH, 1st February, 1832.

ON THE FORMATION OF SCOTTISH SOCIETY.

THE necessary labours, and the frivolous pursuits of man, leave him little leisure to inquire into the early state of that system of society of which he happens to be a member; while few are tempted, from their ordinary course of reading, to search into records pregnant with the most instructive details of the former condition of their native country, or illustrative of the rise and progress of that remarkable organization which has elevated Britain to the highest pitch of intellectual superiority. For instance, there are not many who can give an explicit account of how the people in the northern part of our island came to speak the generous language which they now employ; how different orders of society originated; or how or why families began to use surnames. Without a knowledge of circumstances of this interesting nature, no Scotsman can properly understand a variety of those institutions which he sees established around him. He will only know that those things had a beginning some time, but when that *some time* was, he cannot rightly tell; and so he will settle down in an ignorant and apathetic contentment, exceedingly prejudicial to his character as a person of intelligence. Before coming to a discussion on these ingenious arrangements, which rule the conduct of modern society, it would be best to explain, in a simple manner, some of those preliminary matters to which we allude; and by this procedure, we shall clear the way of several obstacles which interrupt our progress.

Prior to the tenth century, the greater part of Scotland was the residence of a number of different nations of men, who, though governed by distinct heads, owned the same Celtic original, tracing their descent from that great branch of mankind, which, in the most remote times, crossed the Hellespont, and overspread the whole of Europe and its islands. Whether named Picts, Scots, or Celts, they all held communication in the Gaelic language, though varying in idiomatic expression. At the period to which we refer, there were few towns in Scotland; almost none of those castles whose remains we now see in the country; none of those abbeys whose picturesque ruins ornament many a rural scene; no feudal usages; no lords, no peers, no trade, and little civilization. The kingdom lay a savage blank; kings, thanes, priests, and people, spoke the Celtic tongue, and, as is supposed, wore the Highland garb. An astonishing revolution was, however, destined soon to take place, and to alter, by its influence, the whole system of human society.

The reign of Malcolm III. (or *Canmore*, from *can more*, a great head), which lasted from the year 1057 to 1093, has usually been ascribed as the era of the great revolution which I mention. But it is well understood by antiquaries that the change began somewhat earlier, and lasted much later. Before the reign of Malcolm, the district called Lothian, which, in point of fact, included the shires of Linlithgow, Edinburgh, Haddington, Berwick, and part of Roxburgh, formed a large portion of the Saxon kingdom of Northumbria,

and was, consequently, settled by an Anglo-Saxon people, whose tongue and whose usages were thus early settled in the division of country south of the Forth. About the year 1020, this large and fair portion of Scotland was added to the Scottish crown by Malcolm II.; and when Malcolm Canmore came to the throne, he found himself the first ruler of the whole of Scotland. The settlement of Anglo-Saxons in Lothian prepared the way for a far wider extension of their race over the country; and the troubles in England prior to, and consequent on, the Norman Conquest, produced a continued influx of foreigners into North Britain. The Conquest itself was, indeed, an immediate cause of a prodigious emigration of Anglo-Saxons into Scotland. It will be remembered that Edgar Æthling, the unfortunate prince who was subdued by William of Normandy, fled with his family on the seizure of his country, and bent his way towards the continental territories of his ancestors. Luckily for Scotland, the ship which bore the dejected prince across the seas, was driven by a tempest into the Firth of Forth, where he landed, and was hospitably received by Malcolm, who resided at the time in Dunfermline. The Scottish monarch was already favourably known to Edgar and his family. The result is well known: Margaret, his sister, became the wife of Malcolm, and proved an inestimable blessing, not only to her royal spouse, but to the whole Scottish nation. She taught him the Saxon tongue, the arts of reading and writing, and several other accomplishments. In consequence of her settlement in Scotland, the country became the ready place of refuge to a vast number of Anglo-Saxon chiefs and their followers. It is not easy to discover the extent of change which this influence of a more civilized people produced on the Scotch at this particular period; for, after the demise of Margaret, a large body of her followers are said to have been chased out of the country by the indignant natives. Malcolm, it seems, had the good sense to give an asylum to the fugitives from the south; he, indeed, aided insurrections in England for the purpose; and during his incursions into Northumberland and Durham, carried away so many of the young men and women, that they were seen many years afterwards not only in every village, but in every house within his dominions. It may, therefore, be concluded, that such a large introduction of foreigners must have had a permanent influence on society, and could not be eradicated at any future period.

In the reign of Malcolm Canmore, there were not many settlements of Anglo-Saxon barons who left lines of descendants in the higher ranks. The only two which have been noticed were the Earls of Dunbar and of Lennox, both of whose houses have merged in subsequent times. We have thus to look to a period after the decease of Malcolm for the events which occurred to change the customs of the country. On investigating the remote records of history, it is ascertained that the successive reigns of Edgar, Alexander I., and David I.—embracing a period from 1093 to 1153—formed the interesting epoch in which the overthrow of Celtic usages took place; but that in that period, the benignant reign of David I. has the chief claim to be considered the most conducive to such an alteration.

David I., whose extreme piety has been well detailed in history, having been educated at the English court of Henry I., and married an English countess, was followed into North Britain by a thousand Anglo-Normans—that is, English gentlemen of Norman extraction, or perhaps of Anglo-Saxon and Norman lineage—to whom he distributed lands in all parts of the country, where they settled with their retainers, and built castles, churches, mills, and hamlets, for the convenience of themselves and their retainers. The feudal chiefs, who were thus introduced by David, seem to have soon remodelled the order of things previously existing. The barbarous civil code, if code it can be called, dropped in pieces; the greater proportion of those eminently judicious laws now governing the country were established; parliaments and sheriffdoms were organized; guilds and governments of burghs were instituted; the Celtic tongue very soon, and in a most surprising manner, was abandoned; the people in the towns which were built near the castles of the barons, gave it altogether up; speedily it was only spoken by serfs or *villains*; not long after, they also gave it up, because they were compelled, of necessity, to learn the language of their masters; ultimately, it was forced to linger only in the wilds of Galloway, Carrick, and the

Highlands; it was even gradually banished from thence, and in our own times, the only portion of the country which retains it, is the last-mentioned district, and the Western or Hebridean Isles. About the same epoch, there was also an infusion of a Scandinavian Gothic race in Caithness and the northern islands, who helped to destroy the Celtic tongue, and to extirpate its usages. Thus, in nearly all directions, the naturalized Scotch, the real owners or tillers of the land, the descendants of the original Irish and Scottish tribes, or of the Romanized Britons, sunk, without striking a blow, before the powerful and intelligent domination of Germans, Normans, or Goths, and have left behind them in the Lowlands no farther traces of their presence than those conferred by the names of places, which are, almost without exception, of a Gaelic original, or by physical memorials of their places of devotion and sepulture.* The most remarkable part of this singular overthrow was the circumstance of those Germans and Normans settling even in the heart of the Highlands, which, it is pretended, were never conquered, and these becoming the heads or chiefs of clans, have ever since been revered as the descendants of the most ancient aborigines. We shall soon have occasion to notice some of those foreign chieftains, whom the Highlanders have, in this manner, had imposed upon them.

Having now shewn when and how this country lost the impress of its Celtic original, it will be a matter of agreeable recreation to go over a list of patrician and respectable Scottish families, who, in the way we have described, settled in the country. We consider it quite unnecessary, in a publication of this kind, to crowd the pages with authorities, but for the authenticity of the details, we may at once pledge ourselves. The first family which we may notice, was that of the *Morvilles*, who came from Burg in Cumberland, and acquired extensive possessions from David I. in Lauderdale, the Lothians, and Ayrshire. Hugh Morville, the first of his race in this country, became Constable of Scotland, an office which descended hereditarily through a long succession of illustrious heirs, both male and female. By Beatrice de Bello Campo, his wife, he acquired still greater possessions, and left a son to inherit his honours, as well as that of principal minister of William the Lion. This distinguished man built the Abbey of Dryburgh, and a great many churches. The Morvilles are frequently mentioned in Scottish history, and at one time they had extensive powers. They surrounded themselves with vassals, a number of whom were from England; and from the chief of these foreign servants there sprung not a few of our most respectable landed proprietors, especially in Cunningham, Haddingtonshire, and Tweeddale. In the latter, one of these gentlemen named *Edulf*, received lands near Peebles, in which arose a village, taking from him the name of *Eddleston*. The family at length sunk, or lost its name, in Scotland, by the introduction of three female heirs, one of whom married De Quincy, Earl of Winchester; the second a son of the Earl of Albemarle; and the third, John Baliol, the lord of Bernard Castle, in Yorkshire, from whom sprung John Baliol, sometime King of Scots, and a number of distinguished families in Galloway, where the descendants settled, and their families may still be found.—The *Riddels* came at the same time into Scotland, and there was not for many centuries a more respectable family. The first of the race was Gervase Riddel, who came from Ridal, in Yorkshire, and, under David, became one of the earliest sheriffs of Roxburghshire. From this district the family spread into Mid-Lothian, gave a name to a place now or lately called Cranston Ridel, near Dalkeith, and originated a great number of families of the name of Riddel in other parts of Scotland. The first of these Riddels also brought Anglo-Saxons with him as vassals, who contributed to swell the population of the country.—The *Corbets* were coeval with the Riddels, and were equally distinguished for the respectability of their rank and character. The first of the name was Robert Corbet, who came out of Shropshire, which was the original country of his race. He settled in Teviotdale, and seems to have been an opulent and liberal man. The family became conspicuous in the reign of William the Lion, and with their vassals helped considerably to Anglicise the country. Several of the name found their way into the north, and settled in Moray, where, perhaps, their descendants still remain. The main line of the family became extinct in the thirteenth century. Of the Riddels and Corbets, we shall have something remarkable to mention a little farther on.—The highly honourable and respectable family of the *Lindsays* were among the followers of David. Two brothers of the name of Walter de Lindsay and William de Lindsay, came out of Essex, from a place called Lindsay, and attaching themselves to Earl David, before he ascended the throne, obtained from him, when he became king, extensive possessions in the Upper Ward of Lanarkshire, and Mid and East Lothian. One of their descendants, entitled David de Lindsay, settled in Fife, where he held lands under

Ermengarde, the Queen of William the Lion, and originated a family of Lindsays, which has, we believe, ever since stood among the chief freeholders in the county. The Lindsays of Queen Mary's reign were descended from a descendant of one of the former-mentioned Lindsays, who obtained lands in Berwickshire. In modern times, we find families of the name of Lindsay over the whole of Scotland.—Perhaps it is not generally known that the distinguished Northumbrian house of *Percy* sent a branch into this northern kingdom. Alan de Percy, like the Lindsays, attached himself to Earl David, and adhered to this beneficent prince when he became king. With the alacrity and spirit of his race he accompanied David to the celebrated battle of the Standard in the year 1138. In return for his valuable services he received the manors Oxenham and Heton, in Teviotdale. The line of family which Alan de Percy re-established, became munificent endowors of Melrose Abbey; but after sustaining an honourable name for three generations, the family became extinct for lack of heirs. The name of Percy is not common in Scotland, and any which possess it must be descended from the immigrant of modern times.—The *Somerlevilles* fall the next to be mentioned; but we must stop for the present.

* How the English language now used in the Lowlands of Scotland comes to have an infusion of what are called *Scottish* words, will be explained in a subsequent article.

EMIGRATION

It has been mentioned in our prospectus, that the furnishing of valuable and correct information on the subject of Emigration from Britain shall, if possible, be a prominent object in the design of the present publication. The reason for this may be soon stated. The works of a respectable character, which profess to enlighten us on so momentous a topic, are generally so expensive, or otherwise so difficult to be obtained, that they seldom come within the reach of the humbler classes, who, it is evident, are those to whom information can only be of practical benefit. Under this impression, it becomes our willing office to present, as far as in our power, a variety of details on a point so important to the interests of a large mass of our readers. In looking about for some branch on which to begin with, we do not see any so likely to yield satisfaction as that relative to emigration to Canada and the United States of America; and of these countries we do not perceive any account which contains so much good, sound information, especially of a recent date, as an article "On the Agricultural Condition of Canada and part of the United States," drawn up by Adam Ferguson of Woodhill, just published, among other papers, under the auspices of the Highland Society. The directors of this beneficial institution having been apprised by Mr. Ferguson of his intention to visit these places, it appeared to them a favourable opportunity of obtaining such information as might prove beneficial to rural economy, and the useful arts at home. The result has proved the correctness of those views. Mr. Ferguson visited America in the course of last year, 1831, and has now presented a statement which cannot be too highly prized. He gives us an outline of his excursion through the provinces of Lower and Upper Canada, and his visit to the States, the author everywhere giving a distinct view of the state and appearance of the country, the nature of soils, the crops which the lands produce, the price and rent of farms, and the market value of all kinds of stock. The author never *palavers* on any subject, but comes at once to the point; and that is what gives his paper its greatest value. No sort of abridgment is thus necessary in offering our readers a specimen of the production, and so we hurry to let the traveller speak for himself.

"To those ignorant of the geographical position, there is something in the term *Lower*, strongly indicative of a superiority in climate, which is by no means borne out by actual circumstances. Winter, in the Lower Province, wears a more severe and protracted form, than it does on the great table-land above. Many decisive facts in confirmation of this might be adduced. I shall only mention that wheat cannot here withstand the severity of winter, requiring to be sown in spring, and occasioning thereby both loss and inconvenience to the farmer in wet and late seasons; while quails, or Virginian partridges, it may be observed, which abound in the Upper, are totally unknown in the Lower Province.

"The soil is generally a fertile clay, which has hardly been yet brought, in any instance, to the test of what it may produce. It is generally occupied in small possessions, which continue, with the exception of some large seignories and church-lands, to fritter more and more away, from the absence of a check in the law of primogeniture, and a want of enterprise in the people, which might lead them to counteract this effect, by entering on new land. The population is chiefly French, and the religion Roman Catholic. The *habitans* are industrious, frugal, and contented; but their condition, to say the least, is almost stationary, and the habits or practices of their fathers are far too scrupulously revered.

"I had an opportunity of seeing and conversing with several British emigrants, who either occupy or possess farms in Lower Canada, and the uniform conclusion, to which all of them came, was an advice to look at the Upper Province before I formed an opinion upon the eligibility of a settlement. I am quite aware that several of these individuals are prospering, in a measure which might possibly be curtailed, if too many farmers of a like stamp should become located beside them, but I am

equally satisfied that no such jealousy influenced the advice I received, and that the established conviction of all who are experimentally acquainted with Canada, is in favour of the Upper Province, as a settlement for British agriculturists. Those emigrants who have obtained land near Quebec or Montreal, and who are industrious and active, profit, of course, very handsomely by the vicinity of these cities.

"Dairy produce brings in excellent returns, and every thing finds a market; and although mere locality cannot avail so much as formerly, when steam navigation was unknown, still great advantages remain to the occupier of land near large towns. It is to be remarked too, that the greater supply of farm produce, occasioned by the introduction of steam-boats, has materially increased the consumption, and has thereby compensated to the farmer the fall in price, which necessarily followed.—Fresh butter, which sold in 1817, for 1s. 6d. per pound in Montreal, may now be had for 6d. In summer it is a perishable article, and must be sold when it comes to market. But hay, straw, potatoes, &c., and the very soil itself, are becoming, in the vicinity of Montreal, what an Angus farmer termed to me, 'mischievously dear;' and those who are in possession of farms in that vicinity will reap an abundant harvest.—My Angus friend, who seemed to be in the enjoyment of very easy circumstances, affords a proof, among hundreds, of what an industrious and steady man may do for himself in Canada. He came out in 1817, was wrecked in the Gulf of St. Lawrence, suffered many hardships, and finally landed at Montreal, devoid of every resource, save his own hands and good spirits. He soon found employment, and in due time took a lease of a farm, which he finds to succeed extremely well. His wheat and potatoes, he says, are excellent; oats, inferior. He cultivates green crops, taking mangel wurzel instead of turnips, which suffer from the fly. He uses horses in preference to oxen; he has iron ploughs, and follows what he called a sort of rotation,—1st, Wheat; 2d, Green crop; 3d, Clover; 4th, Timothy for hay; and 5th, Pasture. Several farms are at this time to let in this quarter. The rent expected is 10s. or 12s. per acre.

"The Canadian farmers pursue the old Scottish practice of infield and outfield, taking crop after crop of grain from their fields, until nothing but weeds remain, and looking to Nature for that renovation which their own industry ought to have effected.

"It may appear almost incredible, but I was assured of the fact, that it was by no means unusual, as winter occupation among the *habitans*, to drive out dung from their barn-yards, and deposit it upon the glassy surface of the St. Lawrence, there to await the breaking up in spring, as a riddance from what they consider a worthless incumbrance.

"On tracing a route upwards from Montreal, the eye of an emigrant is speedily arrested by the junction of the Ottawa, or Grand River, falling into the St. Lawrence. I did not visit the settlements of this district, and do not therefore speak of them from personal observation; but they are well known to be valuable, extensive, and increasing. The Ottawas has, of late years, attracted the notice of Government, as a safe route for troops and stores to the Upper Province, in the event of war with the United States. In surveying its banks, and applying its course to this purpose, extensive tracts of fine land have been located, and several very promising settlements have been established. Of these, I may notice Perth, Richmond, and Lanark, the two former chiefly composed of retired officers and reduced soldiers; the latter, of families from the manufacturing districts in the west of Scotland, who came out in 1820, and all, I believe, as communities, doing well. All of these were assisted and fostered by Government. A military road communicates between Ottawas and Kingston, upon Lake Ontario, a distance of 240 miles. The Rideau Canal passes through a part of the country between this line of road and the St. Lawrence.

"The soil of this part of Canada is good; but the country is flat, the lakes shallow, and the streams frequently sluggish, which must be necessarily accompanied, for a time, with fever and ague to a greater extent than more airy and better watered situations present. There can be no doubt, however, that the settlements already formed, and to be formed in this quarter, will prosper. Government has done much for them by public works, which can scarce fail to benefit the country, whether they do or do not effect the objects for which they were planned; and the steam communication upon the Ottawas with Montreal is already in operation.

"Returning to the St. Lawrence, we enter the Upper Province, the Ottawas here forming the boundary line. As we ascend the river, we find numerous settlers, and thousands of acres well adapted for the farmer. One of the first settlements we meet with is the Glenngary district, an extensive tract of good land, enjoying the advantages of water carriage. The language, the customs, the native courage of their Celtic sires, still distinguish the clan, though at the same time, we are afraid, accompanied by some of those less profitable traits which stamp the Highlander as more at home in wielding the claymore, or extracting mountain dew, than in guiding the ploughshare to slow but certain results. The farms are but indifferently improved, considering the advantages they have enjoyed; and much valuable time is expended in the depths of the forest, in a demi-savage life, cutting and preparing timber for the lumber merchant, which, if steadily devoted to the cultivation of the land, would certainly be attended with infinitely greater benefit, both in a physical and moral point of view.

"Very conflicting opinions exist in Canada regarding the lumber-trade, and the subject was frequently discussed at this period, from the late proposal of ministers to lower

the duties upon Baltic timber. It is certain that a large circulation is occasioned by the trade, perhaps a million sterling, in one way or another, and that it employs, during winter, many who may gain perhaps 20*l.* for their winter labour when nothing else could be done.

"To go minutely into the statistics of even the banks of the river, would far exceed the limits to which I must necessarily restrict myself. Suffice it to say, that a constant succession of eligible situations present themselves for estates and farms. I was much pleased with the Matilda district, and consider it capable of great improvement. The soil is a fine mellow sandy loam, sometimes perhaps rather light, but admirably adapted for turnip husbandry and fine-wooled sheep, with numerous beautiful situations for a residence, the noble St. Lawrence ever forming a prominent feature, its surface varied by lovely wooded islands, similar to those we so justly admire on many of our British lakes. In approaching Kingston, or the east end of Lake Ontario, the river Gananoque falls into the St. Lawrence, and at its mouth, is the establishment of Messrs. M'Donell, two brothers who came about eight years ago to the colony, and who, by steady enterprise, without original capital, have realized considerable wealth, while, along with it, they have secured the respect and esteem of all who know them. They have here, what is called in America, a valuable water privilege or fall, and have erected flour and saw-mills to a large extent. Last season they sent down to Montreal, 24,000 barrels of flour, and a friend of mine who was their agent, informed me that one of the brothers having resolved upon becoming their own agent in Montreal, it would be a loss of some hundreds a-year to his house in commission. They have a very clever cooperage worked by water, similar to the steam cooperage at Glasgow, and the articles turned out are uncommonly reasonable, substantial, and neat. I regretted much not having it in my power to form an acquaintance with these spirited colonists, more especially as they farm likewise to a large extent. The farm at Gananoque extends to 1200 acres, and the mansion-house and barns are commodious and handsome.

"Having received very encouraging accounts at Kingston, of the country along the Bay of Quinty, a deep inlet of Lake Ontario, formed by a peninsula called Prince Edward's Island, I made an excursion into that district. The scenery was pleasing, in many places very fine; and settlements are forming on every hand. The soil is partly clay, partly loam and sand, sufficiently rich to yield fifteen crops of good wheat, with impunity, in a period of twenty years. Granite, limestone, and schistus, or clay-slate, are successively met with. Wherever a stream or creek of any importance falls into the lake, there we find a mill-seat and a village growing up, the embryo, in many cases, of considerable towns.

"To the patriot or philanthropist, it is highly gratifying to remark, how the wants of the farmer and the interests of the trader or mechanic co-operate in the rapid progress of general improvement and civilization. Holywell, St. Catharines, and Belville are all thriving villages of this description; and many individuals are to be met with in each, who, from the humble situation of merchants' clerks, &c. are rapidly acquiring independence. The last is the county town of Hastings, which has already three churches, a court-house, and projected jail; a valuable mill-power, and fine situation for houses; the high road from York to Kingston passes through it, and, altogether, it seems destined to become a place of some note. I was really astonished at the frequent calls which the steam-boat made for produce, and, ere we reached Kingston, our deck was absolutely heaped with flour barrels."—*Agricultural Journal*.

—To be continued.

LADY JEAN.

The Yeri o' Wigton had three daughters,
Oh, braw wale! they were bonnie!
The youngest o' them, and the bonniest too,
Has fallen in love wi' Richie Storie.

Old Ballad.

THE Earl of Wigton, whose name figures in Scottish annals of the reign of Charles II., had three daughters, named Lady Frances, Lady Grizel, and Lady Jean—the last being by several years the youngest, and by many degrees the most beautiful. All the three usually resided with their mother at the chief seat of the family, Cumbernauld House, in Stirlingshire; but the two eldest were occasionally permitted to attend their father at Edinburgh, in order that they might have some chance of obtaining lovers at the court held there by the Duke of Lauderdale, while Lady Jean was kept constantly at home, and debarred from the society of the capital, lest her superior beauty might interfere with, and foil, the attractions of her sisters, who, according to the notion of that age, had a sort of right of primogeniture in matrimony, as well as in what was called *heirship*.

It may be easily imagined that while the two marriageable ladies were enjoying all the delights of a third flat in one of the *closets* of the Canongate, spending their days in seeing beaux, and their nights in dreaming of them, Lady Jean led no pleasant life amidst the remote and solitary splendours of Cumbernauld, where her chief employment was the disagreeable one of attending her mother, a very infirm and querulous old dame, much given (it was said) to strong waters. At the period when our tale opens, Lady Jean's charms, though never seen in the capital,

had begun to make some noise there; and the curiosity excited respecting them amongst the juvenile party of the vice-regal court, had induced Lord Wigton to confine her ladyship even more strictly than heretofore, lest perchance, some gallant might make a pilgrimage to his country-seat in order to behold her, and, from less to more, induce her to quit her retirement, in such a way as would effectually discomfit his schemes for the pre-advancement of his elder daughters. He had been at pains to send an express to Cumbernauld, ordering Lady Jean to be confined to the precincts of the house and the terrace-garden, and to be closely attended in all her movements by a trusty domestic. The consequence was, that the young lady complained most piteously to her deaf old lady-mother of the tedium and listlessness of her life, and wished with all her heart that she were as ugly, old, and happy as her sisters.

Lord Wigton was not insensible to the cruelty of his policy, nowever well he might be convinced of its advantage and necessity; he loved his youngest daughter more than the rest; and it was only in obedience to what he conceived to be the commands of duty, that he subjected her to this restraint. His lordship, therefore, felt anxious to alleviate in some measure the *désagrémens* of her solitary confinement; and knowing her to be fond of music, he had sent to her by the last messenger, a theorbos lute, with which he thought she would be able to amuse herself in a way very much to her mind,—not considering that, as she could not play upon the instrument, it would be little better to her than an unmeaning toy. By the return of his messenger, he received a letter from Lady Jean, thanking him for the theorbos, but making him aware of his oversight, and begging him to send some person who could teach her to play.

The Earl, whose acquirements in the philosophy of politics had never been questioned, felt ashamed of having committed such a solecism in so trivial a matter; and, like all men anxious to repair or conceal an error in judgment, immediately ran into another of ten times greater consequence and magnitude;—he gratified his daughter in her wish.

The gentry of Scotland were at that time in the custom of occasionally employing a species of servants, whose accomplishments and duties would now appear of a very anomalous character, though at that time naturally arising from the peculiar situation of this country, in respect to its southern neighbour. They were, in general, numble men who had travelled a good deal, and acquired many foreign accomplishments; who, returning to their native country after an absence of a few years, usually entered into the service of the higher class of families partly as ordinary livery men, and partly with the purpose of instructing the youth of both sexes, as they grew up and required such exercises, in dancing, music, writing, &c., besides a vast variety of other arts, comprehended in the general phrase of *breeding*. Though these men received much higher wages, and were a thousand times more unmanageable than common serving men, they served a good purpose in those days, when young people had scarcely any other opportunities of acquiring the ornamental branches of education, except by going abroad. It so happened, that not many days after Lord Wigton received his daughter's letter, he was applied to for employment by one of these useful personages, a tall and handsome youth, apparently five-and-twenty, with dark Italian-looking features, a slight moustache, and as much foreign peculiarity in his dress, as indicated that he was just returned from his travels. After putting a few questions, his Lordship discovered that the youth was possessed of many agreeable accomplishments; was, in particular, perfectly well qualified to teach the theorbos, and had no objection to entering the service of a young lady of quality—only, with the proviso that he was to be spared the disgrace of a livery. Lord Wigton then made no scruple in engaging him for a certain period; and next day saw the youth on the way to Cumbernauld, with a letter from his Lordship to Lady Jean, setting forth all his good qualities, and containing among other endearing expressions, a hope that she would both benefit by his instructions, and be in the meantime content on their account with her present residence.

Any occurrence at Cumbernauld, of higher import than the breaking of a needle in embroidery, or the miscarriage of a brewing of currant wine, would have been quite an incident in the eyes of Lady Jean; and even to have given alms at the castle-gate to an extraordinary beggar, or to see so much as a stranger in the candle, might have supplied her with amusement infinite, and speculation boundless. What then must have been her delight, when the goodly and youthful figure of Richard Storie alighted one dull summer afternoon at the gate, and when the credentials he presented disclosed to her the agreeable purpose of his mission! Her joy knew no bounds; nor did she know in what terms to welcome the stranger: who ran

from one end of the house to the other, up stairs and down stairs, in search of she knew not what; and finally, in her transports, she shook her mother out of a drunken slumber, which the old lady was enjoying as usual in her large chair in the parlour.

Master Richard, as he was commonly designated, soon found himself comfortably established in the good graces of the whole household of Cumbernauld, and not less so in the particular favour of his young mistress. Even the sour old lady of the large chair was pleased with his handsome appearance, and was occasionally seen to give a preternatural nod and smile at some of his musical exhibitions, as much as to say she knew when he performed well, and was willing to encourage humble merit. As for Lady Jean, whose disposition was equally lively and generous, she could not express in sufficiently warm terms, her admiration of his performances, or the delight she experienced from them. Nor was she ever content without having Master Richard in her presence, either to play himself, or to teach her the enchanting art. She was a most apt scholar,—so apt, that in a few days she was able to accompany him with the theorbos and voice, while he played upon an ancient harpsichord belonging to the old lady, which he had rescued from a lumber room, and been at some pains to repair. The exclusive preference thus given to music, for the time, threw his other accomplishments into the shade, while it, moreover, occasioned his more constant presence in the apartments of the ladies than he would have been otherwise entitled to. The consequence was, that in a short time he almost ceased to be looked upon as a servant, and began gradually to assume the more interesting character of a friend and equal.

It was Lady Jean's practice to take a walk prescribed by her father, every day in the garden, on which occasions the Countess conceived herself as acting up to the letter of her husband's commands when she ordered Master Richard to attend his pupil. This arrangement was exceedingly agreeable to Lady Jean, as they sometimes took out the theorbos and added music to the other pleasures of the walk. Another out-of-doors amusement, in which music formed a chief part, was suggested to them by the appropriate frontispiece of a book of instruction for the theorbos which Master Richard had brought with him from Edinburgh. This engraving represented a beautiful young shepherdess, dressed in the fashionable costume of that period,—a stupendous tower of hair hung round with diamonds, and a voluminous silk gown with a jewel-adorned stomacher, a theorbos in her arms and a crook by her side,—sitting on a flowery bank under a tree, with sheep planted at regular distances around her. At a little distance appeared a shepherd with dressed hair, long-skirted coat, and silk stockings, who seemed to survey his mistress with a languishing air of admiration, that appeared singularly ridiculous as contrasted with the coquettish and contemptuous aspect of the lady. The plate referred to a particular song in a book, entitled "A Dialogue between Strophon and Lydia, or the proud Shepherdess's Courtship," the music of which was exceedingly beautiful, while the verses were the tamest and most affected trash imaginable. It occurred to Lady Jean's lively fancy, that if she and her teacher were to personify the shepherdess and shepherd, and thus, as it were, to transform the song to a sort of opera, making the terrace-garden the scene, not a little amusement might be added to the pleasure she experienced from the mere music alone. This fancy was easily reduced to execution; for, by seating herself under a tree, in her ordinary dress, with the horticultural implement called a rake by her side, she looked the very Lydia of the copper-plate; while Richard standing at his customary respectful distance, with his handsome person, and somewhat foreign apparel, was a sufficiently good representation of Strophon. After arranging themselves thus, Master Richard opened the drama by addressing Lady Jean in the first verse of the song, which contained, besides some description of sunrise, a comparison between the beauties of nature at that delightful period, and the charms of Lydia, the superiority being of course awarded to the latter. Lady Jean, with the help of the theorbos, replied to this in a very disdainful style, affecting to hold the compliments of lovers very cheap, and asseverating that she had no regard for any being on earth besides her father and mother, and no care but for these dear innocent sheep, (here she looked kindly aside upon a neighbouring bed of cabbages,) which they had entrusted to her charge. Other verses of similar nonsense succeeded, during which the representative of the fair Lydia could not help feeling rather more emotion at hearing the ardent addresses of Strophon than was strictly consistent with her part. At the last it was her duty to rise and walk softly away from her swain, declaring herself utterly insensible to both his praises and his passion, and her resolution never again to see o.

speaking to him. This she did in admirable style, though, perhaps, rather with the dignified gait and sweeping majesty of tragedy-queen, than with anything like the pettish or sullen strut of a disdainful rustic; meanwhile Strepbon was supposed to be left inconsolable. Her ladyship continued to support her assumed character for a few yards, till a turn of the walk concealed her from Master Richard; when, resuming her natural manner, she turned back, with sparkling eyes, in order to ask his opinion of her performances; and it was with some confusion, and no little surprise, that on bursting again into his sight, she discovered that Richard had not yet thrown off his character. He was standing still, as she had left him, fixed immovably upon the spot, in an attitude expressive of sorrow for her departure, and bending forwards as if imploring her return. It was the expression of his face that astonished her most; for it was not at all an expression appropriate to either his own character or to that which he had assumed. It was an expression of earnest and impassioned admiration; his whole soul seemed thrown into his face, which was directed towards her, or rather the place where she had disappeared; and his eyes were projected in the same direction, with such a look as that perhaps of an enraptured saint of old at the moment when a divinity parted from his presence. This lasted, however, but for a moment; for scarcely had that minute space of time elapsed, before Richard, startled from his reverie by Lady Jean's sudden return, dismissed from his face all trace of any extraordinary expression, and stood before her (endeavouring to appear) just what he was, her ladyship's respectful servant and teacher. Nevertheless, this transformation did not take place so quickly as to prevent her ladyship from observing the present expression, nor was it accomplished with such address, as to leave her room for passing it over as unobserved. She was surprised—she hesitated—she seemed, in spite of herself, conscious of something awkward—and finally she blushed slightly. Richard caught the contagion of her confusion in a double degree; and Lady Jean, again, became more confused on observing that he was aware of her confusion. Richard was the first to recover himself and speak. He made some remarks upon her singing and her acting—not, however, upon her admirable performance of the latter part of the drama; this encouraged her also to speak, and both soon became somewhat composed. Shortly afterwards they returned to the house; but from that moment a chain of the most delicate, yet indissoluble sympathies began to connect the hearts of these youthful beings so alike in all natural qualities, and so dissimilar in every extraneous thing which the world is accustomed to value.

After this interview there took place a slight estrangement between Master Richard and Lady Jean, that lasted a few days, during which they had much less of both conversation and music than for some time before. Both observed this circumstance; but each ascribed it to accident, while it was in reality occasioned by mutual reserve. Master Richard was afraid that Lady Jean might be offended were he to propose any thing like a repetition of the garden drama; and Lady Jean, on her part, could not, consistently with the rules of maidenly modesty, utter even a hint at such a thing, however she might secretly wish or long for it. The very consciousness, reciprocally felt, of having something on their minds, of which neither durst speak, was sufficient to produce the said reserve, though the emotions of "the tender passion" had not come in, as they did, for a large share of the cause.

At length, however, this reserve was so far softened down, that they began to resume their former practice of walking together in the garden; but, though the theorbo continued to make one of the party, no more operative performances took place. Nevertheless, the mutual affection which had taken root in their hearts experienced on this account no abatement, but, on the contrary, continued to increase. As for Master Richard, it was no wonder that he should be deeply smitten with the charms of his mistress; for ever as he stole a long, furtive glance at her graceful form, he thought he had never seen, in Spain or in Italy, any such specimens of female loveliness; and (if we may let the reader as far into the secret) he had indeed come to Cumbernauld with the very purpose of falling in love. Different causes had operated upon Lady Jean. Richard being the first love-worthy object she had seen since the period when the female heart becomes most susceptible—the admiration with which she knew he beheld her—his musical accomplishments, which had tended so much to her gratification—all conspired to render him precious in her sight. In the words of a beautiful modern ballad, "all impulses of soul and sense had thrilled" her gentle and guileless heart.

—hopes, and fears that kindled hope,
An undistinguishable throng,
And gentle wishes, long subdued,
Subdued and cherished long,

had exercised their tender and delightful influence over her; like a flower thrown upon one of the streams of her own native land, whose course was through the beauties, the splendours, and the terrors of nature, she was borne away in a dream, the magic scenery of which was alternately pleasing, fearful, and glorious, and from which she could no more wake than could the flower restrain its course on the gliding waters. The habit of contemplating her lover every day, and that in the dignified character of an instructor, gradually blinded her in a great measure to

his humbler quality and to the probable sentiments of her father and the world upon the subject of her passion. If, by any chance, such a consideration was forced upon her notice, and she found occasion to tremble lest the sentiments in which she was so luxuriously indulging, should end in disgrace and disaster, she soon quieted her fears, by reverting to an idea which had lately occurred to her—namely, that Richard was not what he seemed. She had heard and read of love assuming strange disguises. A Lord Belhaven, in the immediately preceding period of the civil war, had taken refuge from the fury of Cromwell in the service of an English nobleman, whose daughter's heart he won under the humble disguise of a gardener, and whom, on the recurrence of better times, he carried home to Scotland as his lady. This story was then quite popular, and at least one of the parties still survived to attest its truth. But even in nursery tales Lady Jean could find examples which justified her own passion. The vilest animals, she knew, on finding some beautiful dame, who was so disinterested as to fall in love with them, usually turned out to be the most beautiful princes that ever were seen, and invariably married and made happy the ladies whose affection had restored them to their natural form and just inheritance. Who knows, she thought, but Richard may some day, in a transport of passion, throw open his coat, exhibit the star of nobility glittering on his breast, and ask me to become a countess!

Such are the excuses which love suggests to reason, and which the reason of lovers easily accepts; while those who are neither youthful nor in love wonder at the hallucination of their impassioned juniors. Experience soon teaches us that this world is not one of romance, and that few incidents in life ever occur out of the ordinary way. But before we acquire this experience by actual observation, we, all of us, regard things in a very different light. The truth seems to be, that, in the eyes of youth, "the days of chivalry" do not appear to be "gone;" our ideas are then contemporary, or upon a par with the early, romantic ages of the world; and it is only by mingling with mature men, and looking at things as they are, that we at length advance towards, and ultimately settle down in, the real era of our existence. Was there ever yet youth who did not feel some chivalrous impulses—some thirst for more glorious scenes than those around him—some aspirations after lofty passion and supreme excellence—or who did not cherish some pure first-love, that could not prudentially be gratified?

The greater part of the rest of the summer passed away before the lovers came to an éclaircissement; and such, indeed, was their mutual reserve upon the subject, that, and it not been for the occurrence of a singular and deciding circumstance, their appeared little probability of this ever otherwise taking place. The Earl of Home, a gay and somewhat foolish young nobleman, one morning after attending a convivial party where the charms of Lady Jean Fleming formed the principal topic of discourse, left Edinburgh and took the way to Cumbernauld, on the very pilgrimage, and with the very purpose which Lord Wigton had before anticipated. Resolved, first to see, then to love, and lastly, to run away with the young lady; his Lordship skulked about for a few days, and at last had the pleasure of seeing the hidden beauty over the garden wall, as she was walking with Master Richard. He thought he had never seen any lady who could be at all compared to Lady Jean; and, as a matter of course, resolved to make her his own, and surprise all his companions at Edinburgh with his success and her beauty. He watched again next day, and happening to meet Master Richard out of the bounds of Cumbernauld policy, accosted him, with the intention of securing his services in making his way towards Lady Jean. After a few words, of course he proposed the subject to Richard, and offered a considerable bribe, to induce him to work for his interest. Richard at first rejected the offer, but immediately after, on rethinking himself, saw fit to accept it. He was to mention his Lordship's purpose to Lady Jean, and to prepare the way for a private interview with her. On the afternoon of the succeeding day he was to meet Lord Home at the same place, and tell him how Lady Jean had received his proposals. With this they parted. Richard to muse on this unexpected circumstance, which he saw, might blast all his hopes, unless he should resolve upon prompt and active measures, and the Earl of Home to enjoy himself at the humble inn of the village of Cumbernauld, where he had for the last few days enacted the character of "the daft lad frae Edinburgh, that seemed to ha'e mair siller than sense."

On the morning of the tenth day after Master Richard's first interview with Lord Home, that faithful serving-man found himself jogging swiftly along the road to Edinburgh, mounted on a stout nag, with the fair Lady Jean seated comfortably on a pillion behind him. It was a fine morning in autumn, and the road had a peculiarly gay appearance from the multitude of country-people, mounted and dismounted, who seemed also hastening towards the capital. Master Richard, upon inquiry, discovered that it was the market-day, a circumstance which seemed favourable to his design, by the additional assurance it gave him of not being recognized among the extraordinary number of strangers who might be expected to crowd the city on such an occasion. The lovers approached the city by the west, and the first street they entered was the suburban one called Portsburgh, which leads towards the great market place of Edinburgh. Here Richard, impatient as he was, found himself obliged, like many other rustic cavaliers, to reduce the pace of his horse to a walk, on account of the narrowness and crowded state of the street. This he felt the more disagreeable, as it subjected him and his interesting companion to the close and leisurely scrutiny of the inhabitants. Both had endeavoured to disguise every thing remarkable in their appearance, so far as dress and demeanour could be disguised; yet as Lady Jean could not

conceal her extraordinary beauty, and Richard had but found it possible to part with a slight and dearly-beloved moustache, it naturally followed that they were honoured with a good deal of staring. Many an urchin upon the street threw up his arms as they passed along, exclaiming, "Oh! the black-bearded man!" or, "Oh! the bonnie leddie!"—the men all admired Lady Jean, the women Master Richard—and many an old shoemaker ogled them earnestly over his half-door, with his spectacles pushed up above his dingy cowl. The lovers, who had thus to run a sort of gauntlet of admiration and remark, were glad when they reached an inn, which Richard, who was slightly acquainted with the town, knew to be a proper place for the performance of a half-merk marriage. They alighted, and were civilly received by an obsequious landlady, who conducted them into an apartment at the back of the house. There Lady Jean was for a short time left to make some arrangements about her dress, while Richard disclosed to the landlady in another room the purpose upon which he was come to her house, and consulted her about procuring a clergyman. The dame of the house, to whom a clandestine marriage was the merest matter of course, showed the utmost willingness to facilitate the design of her guests, and said that she believed a clerical official might be procured in a few minutes, provided that neither had any scruples of conscience, as "most part of fouk frae the west had," in accepting the services of an Episcopal clergyman. The lover assured her that, so far from having any objection to "a government minister," for so they were sometimes termed, he would prefer such to any other, as both he and his bride belonged to that persuasion. The landlady heard this declaration with complacency, which shewed that she loved her guests the better for it; and told Richard that, if he pleased, she would immediately introduce to him the Dean of St. Giles, who, honest man, was just now taking his meridian in the little back garret parlour, along with his friend and gossip, Bowed Andrew, the waiter of the west port. To this Richard joyfully assented, and speedily he and Lady Jean were joined in their room by the said Dean, a squat little gentleman, with a drunken but important-looking face, and an air of consequentiality even in his stagger, that was partly imposing and partly ridiculous. He addressed his clients with a patronizing simper, of which the effect was grievously disconcerted by an unlucky hiccup, and in a speech which might have had the intended tone of paternal and reverend authority, had it not been smattered and degraded into snarls by the capricious insufficiency of his tongue. Richard cut short his ill-sustained attempts at dignity, by requesting him to partake of some liquor. His reverence almost leaped at the proffered jug, which contained ale. He first took a tasting, then a sip,—shaking his head between—next a small draught, with a still more convulsion-like shake of the head, and lastly, he took a hearty and persevering swill, from the effects of which his lungs did not recover for at least twenty respirations. The impatient lover then begged him to proceed with the ceremony; which he forthwith commenced in presence of the landlady and the above-mentioned Bowed Andrew; and in a few minutes Richard and Lady Jean were united in the holy bands of matrimony.

To be concluded in our next.

I regret exceedingly that the Tale of Lady Jean has been under the necessity of being halved. Such a circumstance has occurred through a miscalculation of the quantity of letter-press it would occupy.—W. C.

BIOGRAPHIC SKETCHES.

DR. ADAM.

PERHAPS no country in the world, in proportion to its size, has produced so many eminent men, who have risen from the humble ranks of life as Scotland; and no species of reading with which we are acquainted, can yield such striking instances of the value of honest perseverance, under the most adverse circumstances, as the biography of the individuals who have so distinguished themselves. A most instructive lesson of this nature is afforded us in the life of the late Dr. Adam, at one time rector of the High School of Edinburgh, and the author of a number of meritorious classic works, well known to every young man who attends our schools and colleges.

Alexander Adam, LL.D., was born at the hamlet of Coates of Burgie, in the parish of Rafford, and county of Moray, about the month of June, 1741. His father John Adam, rented one of those small farms which were formerly so common in the north of Scotland. In his earlier years, like many children of his own class, and even of a class higher removed above poverty, he occasionally tended his father's cattle. Being destined by his parents, poor as they were, for a learned profession, he was kept at the parish-school till he was thought fit to come forward as an exhibitor, or, as it is called in Scotland, a bursar, at the University of Aberdeen. He made this attempt, but failed, from the alleged inferiority of his acquirements, and was requested by the judges to go back and study for another year at school. This incident did not mortify the young student, but only stimulated him to fresh exertions. He was prevented, however, from renewing his attempts at Aberdeen, by the representations of the Rev. Mr. Watson, a minister at Edinburgh, and a relation of his mother, who induced him to try his fortune in the metropolis. He removed thither early in the year 1758, but, it appears, without any assured means of supporting himself during the progress of his studies. For a considerable time while attending the classes at the college, the only means of subsistence he enjoyed consisted of the small sum of one guinea per quarter, which he derived from Mr. Alan Macconochie, (afterwards Lord Meadowbank), for assisting him in the capacity of a tutor. The details of his system of life at this period, as given by his biographer, Mr. Henderson, are painfully interesting. He

lodged in a small room at Restalrig, in the north-eastern suburbs; and for this accommodation he paid fourpence a-week. All his meals, except dinner, uniformly consisted of oatmeal made into porridge, together with small beer, of which he only allowed himself half a bottle at a time. When he was to dine, he purchased a penny loaf at the nearest baker's shop; and, if the day was fair, he would despatch his meal in a walk to the Meadows or Hope Park, which is adjoining to the southern part of the city; but, if the weather was foul, he had recourse to some long and lonely stair, which he would climb, eating his dinner at every step. By this means all expense for cookery was avoided, and he wasted neither coal nor candles; for, when he was chill, he used to run till his blood began to glow, and his evening studies were always prosecuted under the roof of some one or other of his companions. There are many instances, we believe, among Scottish students, of the most rigid self-denial, crowned at length by splendid success; but there is certainly no case known in which the self-denial was so chastened, and the triumph so grand, as that of Dr. Adam. Ere he had yet reached his twenty-first year he was employed as a teacher in George Watson's Hospital at Edinburgh, an institution designed for the support and education of a certain number of boys. In 1761, when he was exactly twenty, he stood a trial for the situation of head teacher in this establishment; and was successful. In this place he is said to have continued about three years; during which period, besides discharging the duties of his office, he was anxiously engaged in cultivating an intimacy with the classics—reading, with great care, and in a critical manner, the works of Herodotus, Thucydides, Xenophon, Cicero, and Livy. At the same time he began to make a collection of books connected with the studies which he afterwards prosecuted with so much success. His views were now directed towards the Church, and it is said he was on the eve of being licensed as a preacher of the Gospel, when suddenly a prospect opened before him of becoming assistant, with the prospect of being eventually the successor of Mr. Matheson, rector of the High School. It would appear that his pretensions were fortified on this occasion by the influence of Mr. Kincaid, Provost of Edinburgh, whose son he had for some time attended as tutor. It was not till 1771 that the increased infirmities of Mr. Matheson threw the whole of this charge into the hands of Mr. Adam; the retired rector was then permitted to draw the whole of the salary given by the town, (about 30*l.*) besides 20*l.* given by Mr. Adam out of the school fees, the remainder furnishing a scanty provision for the man who performed the duty.

"The time when Adam assumed this respectable office was very fortunate. Every department of knowledge in Scotland, was at this period adorned by higher names than had ever before graced it; and hence the office of Master in the principal elementary school of the country presented to a man of superior qualifications a fair opportunity of distinguishing himself. This opportunity was not lost upon Mr. Adam. He devoted himself with singular assiduity to his laborious duties; and, under his auspices, the school gradually increased in numbers and reputation. Soon after his appointment, he began to compose a series of works adapted to facilitate the study of the Latin language. His Rudiments of Latin and English Grammar were published in 1772, and, though composed in a style which appeared to the generality of teachers as a dreadful schism and heresy, met with the approbation of a discerning few, whose praise was sufficient to overbalance the censure of the multitude. The mind of Dr. Adam was that of a liberal; that is to say, he had more regard for new things with the appearance of much utility, than dread of forsaking old things, of which a small degree of good was ascertained with a great deal of evil. It had occurred to him that the hitherto universal practice of teaching children Latin in the language which they were yet to learn, was a solecism. He therefore had composed his grammar in English. Experience has now shown the propriety of this course; and the same system, we believe, most speedily be adopted in all other foreign and dead languages.

"The next work of Dr. Adam is entitled, A Summary of Geography and History, but the date of the first edition is not mentioned by his biographer. In 1791 he published his excellent compendium of Roman Antiquities. For the copyright of this work he received 600*l.* His Classical Biography made its appearance in 1800, and half of the above sum was given for the copyright. Dr. Adam's last, and perhaps his most laborious work, was his Latin Dictionary, published in 1805. Towards the beginning, his illustrations are brief, but, as he proceeds, they gradually become more copious. It was his intention to add an English-and-Latin part, and to enlarge the other to a considerable extent. In this favourite plan he had made some progress at the time of his death.

"The latter part of Dr. Adam's life was considerably embittered by the political aspect of the times. It scarcely requires to be explained, that the extreme danger in which the institutions of this country were placed by the French Revolution, caused the ban of the government, and of the major portion of society, to fall upon all who had given tokens of disaffection to the existing state of things, or even of a theoretical prepossession in favour of the abstract idea of liberty. The character of Dr. Adam's mind, as already hinted, was that of a liberal in politics. He thus became so obnoxious a person, that many of even those who had been his pupils could pass him by upon the street without notice. It is testified, however, by his eloquent biographer, Mr. Henderson, that his character 'derived a lustre of no common kind from his deportment amidst the harassing obstructions which were raised up against his philological lessons, and from his firmness during the rage of political terrorism. He had to cope with prejudice in all its most malignant forms; yet in maintaining a contest, under which the powers of an ordinary mind would have

sunk, he never absented himself from his official avocations for a single day. While he thus fulfilled his duties to the public, he also continued with the utmost calmness, his extensive classical researches. This composure of mind he must have derived from no other source than a full conviction of the rectitude of those principles upon which he set out, and of the propriety of his conduct. Such a conviction must have been strengthened, and in a great measure formed by the previous habit of proving to himself, by a course of rigid self-examination, the expediency or impropriety of every act before it was committed. Exertions of this sort can only be made by a most vigorous mind. When they have been improved into regular habits, however, the great affairs of human life, become plain and easy. But how few ever attain such habits! and how seldom does the mind submit to such discipline, without much apparent effect!" We learn from the same source, that, by dint of his uncommon self-command, Dr. Adam in a great measure withdrew himself from all pretensions to a political character. He had even the fortitude to abstain in a great measure from reading newspapers; a species of publication in which, as he remarked with a pathos that must appeal to every free heart, he felt scarcely any interest after the period of the French Revolution. His modesty at length had its reward, and gained back to respect those individuals who had formerly regarded the venerable grammarian with suspicion, and perhaps with worse feelings.

"On the 13th of December, 1809, Dr. Adam was seized, in the High School, with an alarming indisposition, which had all the appearance of apoplexy. Having been conducted home, he was put to bed, and enjoyed a sound sleep, which appeared to have arrested the progress of the disease; for he was afterwards able to walk about his room. The apoplectic symptoms, however, returned in a few days, and he fell into a state of stupor. His last words marked the gradual darkening of the ray of life and intellect beneath this mortal disorder. He said, 'It grows dark, boys—you may go,' his mind evidently wandering at that moment to the scene where he had spent the better part of his life. This *crepusculum* soon settled down into the night of death; he expired early in the morning of the 18th of December, 1809."—*Scottish Biographical Dictionary*. Blackie and Son, Glasgow.

PLAGUE. CHOLERA.

In the course of the last five hundred years, the island of Great Britain has been visited by PLAGUE about twelve times, at every appearance assuming peculiar characteristics, and of a virulence more or less fatal to human life. In nearly every instance, the pestilence came out of the East, from whence it progressed to the most westerly parts of Europe. During the reign of Edward III. England was visited by a most destructive pestilence, which had swept away nearly a third of the inhabitants in every country which it attacked. It was more fatal in large cities than in the country; and about fifty thousand souls are said to have perished of it in London alone. During the reign of Elizabeth, another plague visited this island. Infection was caught by the English soldiers in France; and the bad diet and fatigue of the men, adding force to its operation, it swept off vast numbers: the remainder coming home to England, they brought the infection with them, and again the city of London was subjected to its ravages. In that city alone, twenty thousand persons died in one year of this dreadful malady. A still more fatal plague visited the metropolis in the reign of James I., when in one year thirty thousand are computed to have died of it, though the whole population was then little more than one hundred and fifty thousand. In the succeeding reign of Charles I., another plague found its way to London, and committed great havoc; the Parliament had in consequence to be assembled at Oxford; but it soon after visited that place. All these plagues are, however, trifling in comparison to one which visited England in the year 1665, during the reign of Charles II., and which seems to have swallowed up all recollections of the preceding. De For has written a history of this truly terrific pestilence, as it took place in London, but, unfortunately, he has so much dressed it up in the garb of romance, that his details are unworthy of implicit credit. The most faithful account we have of the great plague in London, is one drawn up by a person called William Boghurst, an apothecary, as it appeared under his own experience; it is now to be found in manuscript in the British Museum, among the papers of Sir Hans Sloane.

Speaking of the "Evil Signs or Presages of the Plague," the writer says, "Among these were spots of different colours, hicough, vomiting, carbuncles or buboes, shortness of breath, stoppage of urine, drowsiness and thirstiness, contraction of the jaws, and large and extended tumours. Almost all that caught the disease with fear, died with tokens in two or three days. About the beginning, most men got the disease with fuddling, surfeiting, overheating themselves, and disorderly living.

"Tokens appeared not much till about the middle of June, and carbuncles not till the latter end of July, but were very rife in the fall about September and October, and seized most on old people, adult, choleric, and melancholy people, and generally on dry and lean bodies. Children had none. If very hot weather followed a shower of rain, the disease increased. This plague was ushered in with seven months' dry weather and westerly winds.

"Those that married in the heat of this disease (if they had not had it before) almost all fell into it in a week or a fortnight after it, both in city and country, of which most died, especially the men.

"Black men of thin and lean constitutions were heavy laden with this disease, and died, all that I saw, in two or three days. People of the best complexions and merry disposi-

tions had least of the disease; and if they had it, fared as best under it. Pregnant females fared miserably. Strength of constitution was no safety. Death made the strongest assault upon strong bodies. All that I saw, that were let blood in the disease, if they had been sick two, three, four, five days, or more, died the same day. More of the good died than of the bad; more men than women; and more of dull complexions than fair.

"In the summer before the Plague, in 1664, there was such a multitude of flies, that they lined the insides of houses and if any thread or string did hang down in any place, it was presently thick set with flies like a rope of onions, and swarms of ants covered the highways, that you might have taken a handful at a time. Also the small-pox was so rife in our parish, that betwixt the church and the pond in St. Giles's, which is not above six score paces, above forty families had the small-pox.

"The Plague fell first upon the highest grounds; for our parish is the highest ground about London, and the best air, yet was the first infected. Highgate, Hampstead, and Acton, also shared in it.

"Those that died of the Plague, died a very easy death generally: first, because it was speedy; secondly, because they died without convulsions. They did but of a sudden fetch their breath a little thick and short, and were presently gone. So that I have heard some say, 'How much am I bound to God, who takes me away by such an easy death!'

"One friend growing melancholy for another, was one main cause of its going through a family, especially when they were shut up, which bred a sad apprehension and consternation on their spirits.

"Many women giving suck freed themselves of the Plague by their children sucking it from them; but some continued well some days, sometimes weeks, and then fell into the disease after their children were dead.

"The wind blowing westward so long together from before Christmas until July, about seven months, was the cause the Plague began first at the west-end of the city, as at St. Giles's, St. Martin's, Westminster. Afterwards it gradually insinuated and crept down Holborn and the Strand, and then into the city, and at last to the east-end of the suburbs; so that it was half a year at the west-end of the city before the east-end and Stepney were infected, which was about the middle of July. Southwark, being the south suburb, was infected almost as soon as the west-end.

"The disease spread not altogether by contagion at first, nor began only at one place, and spread further and further, as an eating, spreading sore doth all over the body, but fell upon several places of the city and suburbs like rain, even at the first, as St. Giles's, St. Martin's, Chancery Lane, Southwark, Houndsditch, and some places within the city, as at Proctor's Houses.

"Of all the common hackney prostitutes of Lutener's Lane, Dog Yard, Cross Lane, Baldwin's Gardens, Hazon Garden, and other places, the common criers of oranges, oysters, fruit, &c.; all the impudent, drunken, drinking bayles and fellows, and many others of the Rouge Route, there are but few missing.

"Authors speak of several kinds of plagues, which took only children, others maids, others young people under thirty; but this of ours took all sorts, yet it fell not very thick upon old people till about the middle or sick of the disease, and most in the decrease and declining of the disease.

"Cats, dogs, oxen, horses, sheep, hogs, conies, all wild-beasts, hens, geese, pigeons, turkeys, &c., and all wild-fowl were free from infection.

"Great doubting and disputing there is in the world," says this author, "whether the plague be infectious or catching or not; because some think if it were infectious, it would infect all, as the fire heats, and heats all it comes near; but the plague leaves as many as it takes; thus are they gravell'd at such arguments, and cannot solve their doubts; and Van Helmont thinks all people catch it by fear; and generally every one is apt to judge by his experience; for if they have been in never so little danger, and yet have escaped without catching it, they presently think the disease not infectious; and if any one may draw his conclusion from this, I have as much reason almost as any to think it is not infectious, having passed through a multitude of continual dangers *cum summo vite periculo*, being employed all day till ten o'clock at night, out of one house into another, dressing sores, and being always in the breath and sweat of patients, without catching the disease of any, through God's protection; and so did many nurses who were in the like danger; yet I count it to be the most subtle, infectious disease of any, and that all catch it not by fear neither, (though this doth much, as Helmont thinks), for then children and confident people would not have the disease; but we see many of them also have it, and children especially most of any."

Such is an accurate account of the peculiarities of the plague in London. If that city and other towns in England thus suffered by these loathsome distempers, Scotland was not exempted from similar visitations. Till a comparatively recent period, this part of the island was continually suffering by "plagues, pestilence, and famine;" dearths, or scarcities of provisions, being ordinarily preliminary, or attendant on disorders of this nature. In the same manner that London was the chief seat of the plague in England, so Edinburgh usually suffered beyond all other towns in Scotland. We find that in the reign of James IV., in 1513, (the year before the fatal battle of Flodden), Edinburgh was visited by a severe plague. On its appearance, the whole town was thrown into consternation, and the magistrates having imprudently ordered all the shops and booths to be shut for fifteen days, and neither doors nor windows to be opened within that time, but on extraordinary occasions, the malady, from such confinement of air, got leave to riot almost at will among the houses. Having at length exhausted itself, as much

from the want of materials to operate upon as any thing else, it was gradually stayed, and at length disappeared. Edinburgh was not again attacked with pestilence till the year 1645, in the reign of Charles I., much about the time it affected London, Oxford, and other places. This instance of plague is still spoken of with horror by the people of Scotland. It stalked across the land as a devastating angel. All business and intercourse was suspended. The jails were everywhere opened, and their unhappy inmates released. Nothing stayed the visitation or modified the asperity of this dreadful scourge. The evils it produced were soon awfully enhanced by a famine, which either prepared victims for its approach, or smote them on its departure. To crown the national calamity, the country was at the very time cursed by the presence of a civil war, carried on between Charles and his Scottish subjects, and which tore society asunder. Edinburgh, Leith, Glasgow, and all the provincial towns, became objects of the utmost commiseration; the metropolis, however, and its seaport, Leith, suffered most. To such an unparalleled degree was this city spoiled by these complicated ravages, that, after the battle of Kilsyth, when Montrose threatened to reduce it to ashes, unless certain painful conditions were granted, it could with great difficulty raise sixty men capable of bearing arms! It seems that on this and similar visitations of plague to Edinburgh, the persons affected were, if possible, hurried out of the town to an hospital on the Borough-moor, spacious downs south west from the city.

Leith, we have said, suffered jointly with Edinburgh, though at the time numbering only from four to five thousand inhabitants. This devoted town, in eight months, namely, from April till December, 1645, lost about 3000 individuals by plague; so that, as the record affecting mentions, "the number of the dead was greater than that of the living." This prodigious mortality soon filled both the churchyards, and the bodies were hence buried in all directions in the vicinity. No coffins on these melancholy occasions were used. As soon as the last breath of the sufferers gave token of death, they were swathed in the blankets in which they happened to be lying, and committed to the earth. This, indeed, has been substantiated in recent times, by the bones of these unfortunate plague-stricken individuals being occasionally dug up, along with shreds of old fashioned plaiding, when trenching the gardens and other grounds in the neighbourhood. The great famine followed, as usual, and reduced the town to the most pitiable condition; and such was the dearth, that the Scot's Parliament gave the local authorities the power of seizing grain or food wheresoever it could be found.

The whole history of the plague, its course, and its character, are shrouded in impenetrable mystery. The disease used to enter at one end of a street and clear all before it on one side, leaving the other free of its visit for a season. It used also to be stopped by water courses, sometimes of the most trifling nature; thus, at Peebles, it took off nearly all the inhabitants on the western side of a gutter which runs across the main street, (now covered up), while those on the other side were not affected. Though in general no respecter of persons, it seems to have attacked those who had a predisposing cause of some kind, there having been some people who, notwithstanding a constant contact with it for months, never took it at all. When the plague occurred in Dundee, early in the sixteenth century, all the infected were compelled to retire from the town, and either reside in the suburbs or bivouac in the fields without the walls. A massive fragment of the ancient wall of the town, containing the gateway of what is called the East Port, still remains in one of the streets of Dundee. Upon the top of this, Wishart, the celebrated reformer, is said to have preached to those infected with the pestilence, who lay upon the ground below. It has survived all the rest of the wall, and was lately repaired at a considerable expense, out of reverence to the memory of Wishart. In a wild and secluded spot in Teviotdale, a considerable mound of earth is shewn, under which it is said the plague was buried. There is a singular and awful distinctness in the tradition connected with this spot. It was originally, say the people, a cottage, which contained the large family of a door shepherd. At the present time, no trace of a place of habitation is discernible; it is a plain ordinary-looking hillock, upon the surface of which the sward grows as green, and the field-daisy blooms as sweetly, as if it were not, what it is, the tomb of human misery and mortal disease. The plague was introduced into this house by a piece of finery which the shepherd's wife purchased from a wandering pedlar, and wore for some time upon her head. She was speedily seized with the dreadful distemper, and took to her bed. Some of the children also began to feel affected, the shepherd himself went to the nearest farm-house to seek assistance. The inhabitants of this place, alarmed in the highest degree for their own safety, rose in a body, and, instead of attempting to relieve the infected family, spread the intelligence to the neighbours, who, being equally apprehensive with themselves, readily joined them in the dreadful decision, that mercy to individuals should be postponed to a regard for the general health. With this resolution, and disregarding the intreaties of the poor shepherd, they went en masse, and, closing the door upon the unfortunate family, proceeded to throw up earth round and over the cottage till it was buried at least five feet beneath the surface. All the time of this operation, about half a day, the inmates, aware of their fate, cried dreadfully; and it was not till a large turf had been laid upon the top of the chimney, and a deep stratum of earth deposited over all, that their wailings were heard finally to subside. The shepherd is described as having for some time gone round and round the place like one demented, uttering fearful cries, and invoking heaven to save his family, till at last, being driven away by the people, he departed from the

awful scene in a state of distraction, and was never more heard of or seen in the district.

At Linlithgow, there is preserved a curious relic of the plague—namely, a coffin or box, which was used in conveying all the persons who died of that distemper to their last abode. It possesses no peculiarity of appearance, except that it seems calculated to contain a body of the largest size, and that the bottom is a lid, moving on hinges, with a pin, which serves by way of lock. The tradition of the town bears that the bodies of the dead were conveyed to their graves successively in this general coffin, and when brought over the hole, permitted to drop in, by merely withdrawing the pin. This indecorous mode of interment, so opposite to the ordinary customs of the Scottish people, presents us with a dreadful idea of this disorder, and of the hardening effect which its ravages gradually produced upon the feelings and ordinary sympathies of humanity. In Edinburgh, various superstitious ideas were cherished among the common people respecting the plague, which scourged the city in 1645. Throughout the Old Town, various places used to be shown where it was said the plague was shut up, and one in particular was pointed out as its burial-place. The former were certain old houses in Beth's Wynd, Mary King's Close, &c., the doors and windows of which were either almost or altogether buried beneath the adjacent ground, or covered up with such a thick layer of dust and mud, as it appeared they could only have contracted during the lapse of several centuries. When the old pest-houses of Beth's Wynd were removed in 1808, to make way for the extension of the Advocate's Library,—for that storehouse of learning now occupies the site of the said dwelling-places of superstition,—serious apprehensions were entertained by the gossips of the wynd, lest the plague should burst forth from its place of confinement, and do as much mischief in the neighbourhood as before it had been bound over to keep the peace. No result of any importance followed the destruction of the houses, however, except that beneath the floor of one of them, two workmen found a pot full of gold and silver coins, which had probably been buried there by an infected person, under the dread of being spoiled during his illness (which is said to have been often the case,) by the cleaners, and never recovered by the unfortunate owner. We have not learned that any other valuables were found in these houses at their demolition; but can, with not the less safety, avouch that it was customary, when a house was shut up for the plague, to leave the whole of the furniture within. We were once informed, by an aged lady, who had lived a good deal more than eighty years in Edinburgh, that when she was a girl, there were some house in the close where she resided (Allan's, first east from the Exchange,) said to be shut up on account of the plague, with all the furniture within, precisely in the same state as it had been left by the owners when they died. Though it was known that coin, plate, and other things of value were deposited in one or more of these houses, they had been permitted to remain undisturbed for a century, and might have continued shut for a much longer period, but for a particular circumstance. When the Highland army came to Edinburgh in 1745, many of the soldiers, at the risk of military punishment, as is well known, committed such acts of rapacity as to give that gallant enterprise too much of the appearance of a predatory invasion. Some, hearing of the treasures supposed to be concealed in the pest-houses of Allan's Close, and entertaining no fear of an enemy so long dead as the plague, resolved to break them open, and possess themselves of whatever they found—an innocent species of plunder, as they thought, which neither "to law nor to prince" could be expected to visit with the punishment promised to the robbery of the living. They did break open the houses, and, as was expected, found many valuable articles, though, contrary to the anxious apprehensions of the neighbours, no fatal consequences ensued. The plate which was all marked with engraven coats-of-arms, and the other things worth taking, were divided among the adventurers; and after the spell was thus broken, the houses were inhabited by poor people, who willingly encountered all the danger that could be supposed to remain, for the sake of a free habitation. What was very remarkable, one of the Highlanders, when the army afterwards visited Glasgow, lodged in the house of a relation of our informant, who discovered, by the arms engraven on a silver drinking cup in the man's possession, that the plundered house from which it was taken had belonged to his ancestor, and accordingly made an effort to take by force, and finally was glad to purchase, the said piece of plate, which he retained all his life afterwards as a family piece. The old lady from whom we derived this singular story, had also a tradition, that the ancestress of a certain wealthy family in Edinburgh had accumulated a vast quantity of money and things of value, by attending those who were dying of the plague, which she was enabled to do with perfect safety on account of her having had the distemper before, and being, therefore, incapable of taking it again. The sick-nurses and cleansers, it seems, were usually the heirs of the dead, and many of them, like this person, laid the foundations of vast fortunes, which were, however, it was remarked, for the most part dissipated by their immediate successors. In Stirling, such were the ravages of the distemper, that all the magistrates and town-council died. The executioner also died. A mound is shown in the churchyard of Stirling as the burial place of those who perished. It is said to be a vault of stone-work, but is now covered over with soil. Two particular men, who alone performed, or could perform, the duties of attending the sick, became, as is known from authentic records, proprietors of much more than the half of the town; yet, so little does this seem to have affected the distribution of property in the long run, that the only descendant of any of those two

men, known to exist some years ago, was an old woman who did not possess an inch of land, built or unbuilt; and there has been, ever since the oldest inhabitants can remember, just as plentiful a variety of "lairds" at Stirling, as any other town of its extent. The memory of the circumstance is preserved by certain tenements and pieces of ground, which, though now in the hands of various proprietors, still retain the names of those who inherited them in the singular way mentioned.

One of the most picturesque anecdotes of the plague which we have collected in Edinburgh, bears that, during the calamitous period, when the town was abandoned to the rapacious and the dying, the awful silence which pervaded the streets, quite as much by day as through the night, used only to be broken, in the dusk of the evening, by a cart going through the city, attended by a man, who rung a bell, and cried with a loud and solemn voice, "Throw out your dead!" Scarcely anything could be conceived more awful than such a ceremony, performed under such circumstances. The place in Edinburgh, where "the Plague was buried," is situated in Leith Wynd. This ancient, though much modernized street, as may be known to some readers, is skirted on one side by a fragment of the wall of the city. In the inside of this memorial of a former age, the soil rises almost to the very top, and is, for the most part, employed in the capacity of a garden. Towards the bottom of the wynd, a small part of the ground seems enclosed as a sort of bleaching green, being bounded on the west by a peculiarly tall house, in which there was once a Roman Catholic chapel, (burnt by the Protestant mobs of 1779.) From the wynd, the place is marked by a bulge, and peculiar blackness in the external wall, as if occasioned by the press and nature of the mould within—and by one or two spectre-like trees, which throw their dismal forms half over the rampart, apparently bleached by the dews which would have nourished them in their younger days, and not bearing any leaves even in summer. Beneath these trees, which seem to have been brought to their marrow-bones by the dreadful juxtaposition, "lies the Plague." It was buried here, says an old female informant, "by candle light, at three o'clock in the morning, by Mr. Guthart, minister, long ago of the Trinity or College Kirk, in presence of two witnesses, and not without ceremonies, such as praying and the like,"—the aversion of the Scottish Church to the burial service having been apparently done away with in the extraordinary case of "the Plague." What "the Plague" was, this worthy lady did not well know; but she promised to enquire. At a second visit, she informed our ignorance, that it was a thing which long ago used to come into people's houses, in the shape of long silken threads, palpable to the eye, but not to the touch, and which, flying about hither and thither in the air, cut the breaths of all with whom it came in contact. That her account of the funeral of the plague was true, she was quite certain: for she herself had been at the sewing-school, when a girl, with two Misses Guthart, who were the grand-daughters of the minister, and who told her the story. Her great-grandfather, moreover, who died at a most advanced age, while she was very young, "had seen the Plague!" So there was no occasion for incredulity.

Although popular tradition points to Leith Wynd as the place of burial of many who died of the plague in Edinburgh, and although such be quite correct in point of fact, as this place formed part of the churchyard of the neighbouring St. Agate church, it is fully more consistent with record to mention, that many of those who died of the distemper were buried in the Greyfriars' churchyard, in large graves, "seven fute wyde, and verie deepe." Many were also buried at the small remote chapel of St. Roque, to the south of Burntsfield Links. We are informed, by historical evidence, that this had been from early times a place of sepulture for those who were carried off by the Edinburgh plagues. Why this religious establishment should have been selected for a purpose of this kind is not adverted to by the historians of Edinburgh; and it is left for us to mention that St. Roque, or Rochus, was long esteemed by our ancestors as the patron saint of those afflicted with pestilence. In the Breviary of Aberdeen, one of the earliest specimens of Scottish typography, we have some curious particulars regarding him. He was of foreign birth, and flourished in the fourteenth century. There is no end of the miracles he is said to have wrought, both before and after his death. "Vale, Roche angelice," concludes the Breviary, "voce citatus famine optimisti deice a cunctis pestem pellere." At the Reformation this sainted physician lost his reputation,—the revenues of his chaplain were seized, and his chapel demolished; still the force of ancient custom remained, and the people of Edinburgh continued to inter their plague-stricken relations in the little burying-ground. But we are probably tiring our readers with these melancholy memoranda of times to which the present has too lamentable a resemblance, so we pass on to the plague of our own days.

The spasmodic cholera of modern times is evidently one of those oriental plagues which, though greatly modified in its effects, and different in its mode of attack and symptoms, has been in the same manner generated in the pestilential jungles of Hindoostan, and in the same manner has progressed a distance of eight thousand miles towards the north-west, laying every principality and power successively under contribution to its insatiate appetite. All that is known of plague and cholera is a number of isolated facts, often of a contradictory nature, and no way capable of forming a body of evidence on which any correct theory can be founded. Cholera is certainly far more capricious than plague. It will travel against the wind at the rate of more than a hundred miles a-day. It despises the temperature of the atmosphere, and will malignantly frolic under a frost which withers every species of vegetation

Sometimes it keeps to a line of road, or a river, captivating town after town, as they happen to fall in its way; and at other periods it will skip over two or three towns at a time, just stooping here and there to pick up a victim, as it were, out of the mere wantonness of mischief. In our opinion, he would be a cowardly and short-sighted man who would leave a town because cholera threatened an invasion. If he fly, he may either meet it or overtake it, while all the time it has never come near the house he has left. Going to the country is utterly useless, for it may pounce upon you in an instant, though you were immersed in the innermost recess of a mountainous wilderness. In a city you are surrounded by an innumerable body of the most intelligent physicians, all acting in concert, and each contributing his solitary fact to swell the mass of useful knowledge on the subject. Under a visitation of plague, mankind might always be allowed to repine; but under a visitation of cholera, they have much to comfort them. Its general selection of victims from among the dissolute and famished, in which it entirely differs from plague; its general aversion of those of regular habits who enjoy good food and raiment; its putting to death only a third or a half of those it attacks; its premonitory symptoms or warnings; its liability to be cured by certain specific remedies; the safety with which medical men may attend it; the great chance of escaping it by retaining a perfect cheerfulness of disposition; but, above all, this remarkable fact, that in most countries which it has visited, it has not increased the amount of mortality in the aggregate, reckoning in a whole year; for it seems, in some measure, only to take those persons who would catch any sort of epidemic that happened to be going. Taking these and other peculiarities of cholera into account, it may be safely pronounced an exceedingly modified species of plague. Having already exhausted itself on the continent of Europe, it is now passing over the island of Britain, always keeping onwards towards the west. Whether, on arriving at the shores of the Atlantic, it will venture to cross that spacious sea, of three thousand miles in breadth, and will land, re-invigorated by its voyage, among the nations of America, is a problem that cannot be long in being elucidated. These lines will probably never meet the eye of a living soul in that great Western World, otherwise we would beseech its inhabitants instantly to prepare, with the manliness and intelligence of men descended from a British ancestry, for the reception of this hated scourge; and in using those means for its prevention and cure, placed by the good providence of God within the scope of their comprehension, will, in the end, we trust, oblige it to pass innocuously over their settlements.

This article has been necessarily drawn to an extraordinary length, and leaves us to regret the space which it has occupied; we, therefore, without one word of comment, conclude by offering the following advice to families, regarding the means to be used to prevent and cure the cholera now in progress, extracted from the works of the best medical practitioners:—

CLEANLINESS.—Personal Cleanliness is strongly recommended, and a careful removal of every source of filth which may render the air impure. Great care should also be taken to ventilate rooms and houses.

DIET.—Indigestible articles of diet, such as undressed fruits, should be avoided.

TEMPERANCE.—The abuse of spirituous liquors tends greatly to lessen the influence of remedial means, and consequently to render the disease more fatal. Temperance is therefore strongly enjoined.

SYMPTOMS OF THE DISEASE.—The disease is preceded by languor, coldness, giddiness, and slight bowel complaint. It usually comes on with purging, vomiting, and cramp; then follow smallness of the pulse, and coldness of the skin; the features become sharp and contracted; and the eye sinks. These early symptoms are more or less felt from one to three days before the attack.

REMEDIAL MEANS.—It is of the utmost importance that the premonitory or early symptoms should be attended to, and medical assistance procured as early as possible; but as the disease may occur under circumstances where medical advice cannot be immediately obtained, the following measures may be safely and beneficially employed:—All means tending to restore the circulation and maintain the warmth of the body, should be had recourse to without delay. The patient should always be immediately put to bed, wrapped up in hot blankets, and the warmth of the body should be sustained by the application of bags, containing hot salt or bran, to different parts of it. For the same purpose, stone bottles or tin canisters, filled with hot water, should be employed. Two tea-spoons full of the flour of mustard-seed mixed with half a tumbler of warm water, to be given to excite full vomiting; afterwards, a wine glass full of brandy or whiskey, mixed with hot water, will be useful. If the disease continues, from 20 to 40 drops of laudanum may be administered, along with two tea-spoons full of magnesia in peppermint water. If there be pain of the stomach, a mustard poultice ought to be applied over it. Should the symptoms not abate in a hour, or an hour and a half, the draught, with laudanum, may be repeated.

HARLEM.—We paid a sovereign for an hour's enjoyment of the organ in the Cathedral of St. Bavo, which is admitted to be the finest in the world. It has eight thousand pipes and sixty-eight stops. The largest pipe is thirty-two feet long, and sixteen inches in diameter. One of the pieces we heard represented a band with every variety of music, another, a storm of rain and thunder, the effect of which was astonishing. The loud peals of thunder seemed to roll over the building, while drops of rain beat violently on the roof. The storm gradually exhausted itself, and all was calm.—*Elliot's Letters from the North of Europe.*

FOWLS.—It is, perhaps, seldom that fowls can be kept conveniently about a cottage; but, when they can, three, four, or half-a-dozen hens, to lay in winter, when the wife

is at some the greater part of the time, are worth attention. They would require but little room, might be bought in November and sold in April, and six of them, with proper care, might be made to clear every week the price of a gallon of flour. If the labour were great I should not think of it; but, it is none; and I am for neglecting nothing in the way of pains, in order to ensure a hot dinner every day in winter when the man comes home from work. As to the fattening of fowls, information can be of no use to those who live in a cottage all their lives; but it may be of some use to those who are born in cottages and go to have the care of poultry at richer persons' houses. Fowls should be put to fat about a fortnight before they are wanted to be killed. The best food is barley-meal wetted with milk, but not wetted too much. They should have clear water to drink, and it should be frequently changed.—*Cobbett's Cottage Economy.*

SMOKING.—The smoke of tobacco drawn into the mouth, without being inhaled into the lungs, acts powerfully on the nervous system, and produces the effects of a stupefying narcotic; hence its use among the lower orders. The chewing of tobacco has the same influence; and if the saliva be swallowed, its effects are powerful and dangerous. The powder of tobacco, called snuff, drawn into the nostrils, produces on those unaccustomed to its use immediate but momentary intoxication, along with much sickness. This baneful plant is supposed to have been introduced into England by the fleet of Sir Francis Drake, in 1586.—*Lardner's Cabinet Cyclopædia.*

ANECDOTE OF MR. JEFFREY.—The present Lord Advocate for Scotland was the son of an under-clerk of Session, and was born in the upper part of a house in the Lawnmarket, very near the spot where the celebrated David Hume is said also to have first seen the light. The house happened to take fire at the time when the future Lord Advocate was only about a year old, and in the hurry of saving other things, the child in the garret was for a long time forgotten. When it was almost too late he was remembered, and an honest man, by trade a slater, volunteered his services in rescuing the infant from his perilous situation. With much difficulty, and no little danger, he was brought forth from the burning house, and delivered into the arms of his anxious friends. Thus was a life, which assuredly has been of some importance in Scottish literary and political history, preserved by the courage of a poor tradesman. It is pleasant to have it to record, that many years after this event, when Mr. Jeffrey had commenced his career at the bar, the poor slater, happening to get involved, by no misconduct of his own, in a ruinous series of legal troubles, applied for advice to Mr. J., who, in gratitude to his disinterested preserver, exerted himself in such a way as completely to extricate him in a very short time. We believe we may safely add, that this conduct on the part of the Lord Advocate is no more than what all who know him would expect from him under such circumstances.

THE MUSULMAN'S SABBATH.—As a religious rest, the Sabbath is but partially observed by Mussulmans. The Soones, I have remarked, pay much more attention to its institutions than the Sheahs; but with either sect, the day is less strictly kept than might have been expected from people who really seem to make religion their study and the great business of their lives. Both sects have extra prayers for the day besides the usual Namaz, which the religious people perform with great punctuality, whether they carry their devotions to the great mosque, or offer their prayers in due form in their own abode. On the Sabbath they make it a point to bathe and change their apparel; the public offices are closed, and the shops partially shut until mid-day; the rulers, as Kings or Nuwaabs, distinguish the day, by not receiving their courtiers and the public visitors, as on other days. Charitable donations are likewise more bountifully dispensed from the rich to the poor on Friday. These observances serve to convince us that they believe in the constituted Sabbath; still there is not that strict respect for the holy day which could satisfy the scrupulous feelings of a Christian; the servants are quite as much employed on Friday as on any other day; the dhurzie (tailor), dhoobie (washer-woman), and indeed the whole establishment of servants and slaves, male and female, find their work undiminished on the Sabbath. The ladies amuse themselves with cards or dice, the singing women even are quite as much in request as on other days; and all the amusements of life are indulged in without once seeming to suspect that they are disobeying the law of God, or infringing on their actual duties. Indeed, I believe they would keep the day strictly, if they thought doing so was a necessary duty; but I have often observed, that as Friday is one of their "fortunate days," works of any importance are commenced on this day; whether it be building a house, planting a garden or a field, writing a book, negotiating a marriage, going a journey, making a garment, or any other business of this life which they wish should prosper. With them, therefore, the day of rest is made one of the busiest in the calendar; but I must do them the justice to say, that they believe their hearts are more pure after the ablutions and prayers have been performed. And that as nothing, however trifling or important, according to their praiseworthy ideas, should ever be commenced without being first dedicated to God,—from whose mercy they implore aid and blessings on the labour of their hands,—they set apart Friday for commencing whatever business they are anxious should prosper. This was the excuse made by the pious Meen Hadjee Shaah.—*Mrs. Meer Hassan Ali's Hindostan.*

THE WASP.—The manners of wasps are truly curious; but we are not about to enter upon a particular description of them. It is one quality only that we would at present mention—the power of the wasp to make paper. The substance of which the wasp's nest is made is actually paper; and the wasps knew how to make paper long before man did. And it is particularly worth notice, that

at this very time, a new method of making paper is said to have been discovered,—namely, to make the paste (or pulp) for the paper with the fibres of rotten wood. A French gentleman, M. Brad, says, he was determined to try whether he could not devote to some useful purpose a substance which seemed so useless. He took a large quantity of rotten wood, and removed the knots and parts from it. This was then put into an oil-mill, and ground; it was watered, and afterwards put into sacks to drain off. The paste thus formed was taken to a paper manufactory and after going through the usual process, about 500 of greyish paper were produced, fit to be written on, although no glue had been applied to it. By pasting a number of sheets together, he formed a pasteboard sufficiently solid and light for ordinary uses. The wasp is a paper maker, and a most perfect and intelligent one. Whilst mankind were arriving by slow degrees at the art of forming this valuable substance, the wasp was making it before their eyes, by very much the same process as that by which human hands now manufacture it with the best aid of chemistry and machinery. While some nations carved their records on wood, and stone, and brass, and leaden tablets, others more advanced wrote with a pointed instrument on wax; others employed the inner bark of trees; and others the skins of animals rudely prepared.—the wasp was manufacturing a firm and durable paper. Even when the papyrus—the flag growing on the banks of the river Nile in Egypt—was by a process of art made to serve for paper, the wasp was a better artisan than the Egyptians; for the ear's attempts at paper-making were so rude that the substance produced was almost useless, having no firmness of texture. The paper of the papyrus was formed of the leaves of the plant, dried, pressed, and polished. The wasp alone knew how to reduce vegetable fibres to a pulp, and then unite them by a size of glue, spreading the substance out into a smooth and delicate leaf. This is exactly the process of paper making. It would seem that the wasp knows, as the modern paper-makers know, that the fibres of rags are not the only materials used in the formation of paper. She employs other vegetable matters, converting them into a proper consistency by her laborious exertions. In some respects she is more skilful even than our paper-makers; for she takes care to keep fibres of a sufficient length by which she renders her paper as strong as she requires. Many manufacturers of the present day cut their material into small bits, and thus produce a rotten article. One great distinction between good and bad paper is its toughness; and this difference is produced by the fibre being long, and therefore tough, or short, and therefore easily pulled to pieces.

A JUDGMENT OF GOD.—It was upon one of these occasions, when Jeroboam stood by his altar at Beth-el, that God sent a prophet from Judea to rebuke the idolatrous monarch, and to predict the overthrow of that very altar, by a prince of David's line called Josiah. Jeroboam, incensed at the insolence of the speaker, stretched out his hand to arrest him, but he had scarcely done so when the arm withered, and he was unable to draw it back. Alarmed, rather than conscience-struck by the judgment, Jeroboam entreated the prophet to pray for him, which was done, and the use of his arm restored; but the king took no further notice of the prophet's rebuke, except by inviting him to his house with the promise of a reward. This however the stranger declined, declaring that God had positively forbidden him to eat or drink within the bounds of the impious kingdom, and that even to return by the way which he had followed in coming was prohibited. He accordingly mounted his ass, and leaving the assembly to think what they might, took a new direction homewards.—*History of the Bible.*

UNNATURAL CHARACTERS IN FICTION.—No character can enter a human imagination which is not within the compass of Nature's possibility, but there is much in Nature which has never entered the imagination. What imagination ever conceived any thing so outrageous as Jack Mitford's acknowledgment that his love of gin was so great, that if his soul were on one table and a gin-bottle on the other, he would barter the former for the latter?

CATS.—We are informed by Browne, in his *Natural History of Jamaica*, that cats are considered a very dainty dish among the negroes; and Goethe, in his *Rifleman's Comrade*, says,—"At Palermo, some of the soldiers caught a cat belonging to a convent, and having skinned the carcass, it was cut into pieces, and soaked twenty-four hours in vinegar, then anointed with garlic and honey, until the strong flavour had left it, after which it formed an excellent fricassee. To be serious," continues our author, "I can assure my readers that the flesh of a well-fed cat is extremely good. It is indeed, (presuming her to be properly dressed,) not only agreeable in taste, but actually a dainty; and it is imagination and prejudice alone which protect the feline race amongst us from the uses of the gastronomic art."—*Brown's Anecdotes of Quadrupeds.*

[The people of Palermo have a right to exercise their own taste in cooking and eating the gigots of cats, and I shall not quarrel with them for doing so; for my part, I prefer to stick to our good old Scottish fare, and would recommend all my readers to do the same.]

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